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was a native of Venice, and lived during the latter half of the thirteenth century, having taken an active part, according to an original Provençal biography of him, in the hard struggle for supremacy between Venice and Genoa. But notwithstanding his extreme patriotism and his enthusiasm for his native town, he was a friend of the celebrated Genoese poet, Bonifaci Calvo, with whom he stood in the most intimate relations, and to whom some of his poems are addressed. Zorzi's works, eighteen in number, are here collected and arranged according to the probable dates of their production, with remarks on the circumstances in which the poems were written, together with the *variae lectiones* of the three existing MSS in which they are contained, that is, Vatican 5232, and Bibl. nat. fr. 854 et 12473, known respectively as the A, I, and K MSS.

For his orthography the editor has followed A, and only where this failed him has that of I been called in. The character of the metre for each poem is clearly represented with all the changes and transpositions that belong to it, and also all the correspondences in the works of other Troubadours, so that we have in this little work a short historic survey of the different kinds of verse used by Zorzi as found throughout Provençal literature. At the heading of each poem the different places are given where it has been published before, in part or as a whole, and at the end of the volume the editor has supplied us with half a dozen pages of judicious notes, bearing only upon those points that are most necessary to a correct knowledge of the text. The only thing wanting to make the collection complete in itself is a well-arranged vocabulary. The difficulty that young scholars experience in getting, ready at hand, adequate and convenient glossaries for the Provençal ought to be sufficient reason in all such cases as this for furnishing a careful word-list of the text or texts edited.

A. M. ELLIOTT.

Cædmon's Exodus and Daniel, edited from Grein. By THEODORE W. HUNT, Ph. D., Professor of Rhetoric and English Language in Princeton College. Boston, Ginn, Heath & Co., 1883. [Second publication in the series "Library of Anglo-Saxon Poetry," issued under the general editorship of Prof. James A. Harrison.]

A reliable and convenient edition of the A. S. Exodus has been needed quite as much as of any other part of Grein's Bibliothek. *Béowulf* and *Elene*, the latter now in the second edition of Prof. Zupitza's excellent book, have had sufficient attention called to their merits, but the Exodus has languished like a younger son behind the somewhat frosty elder born Genesis; and Grein's, Thorpe's, and Bouterwek's editions of both poems and the Daniel are now about equally inaccessible. Prof. Hunt has furnished a text-book for college use, with notes and vocabulary. The notes especially give evidence of work, and the text is in the main a faithful reproduction of Grein's text. But it labors under two faults. With one exception the editor has paid no attention to Grein's list of errors and misprints given at the end of Vol. I, and has reprinted the text with its errors (luckily not very many) upon its head. The second fault is due to an unfortunate system of accentuation. The first book in the series (*Béowulf*) retained Heyne's, which in the main agrees with Grein's. The system has never been popular in England and America, and nearly all German scholars have abandoned it. But its retention by the Amer-

ican editors showed at least conservatism and *pietät*. Prof. Hunt has left the old paths, but only to launch into confusion. His accentuation of the diphthongs (éa, éo) would be an improvement if it represented with him a part of any defined system. The change of Grein's *ā* to *æ* is also good. But why did the editor omit to change Grein's *æ* to *ê*? The result is that in scores of instances in the text *æ* and *ê* are not distinguished. The editor prints *dæg wæs mære* (for *mære*). Whenever, then, *ê*, the variant of *ê*, occurs, the vowel is accented long, and forms like *mære*, *mêre* stand peaceably together in the glossary. But the variations do not cease here. The form *æ* (for *ê law*) occurs Dan. 751 and elsewhere in the text, *æe* in the glossary, while a number of compounds in the glossary receive no accent whatever. The text has *ær* (for *êr*), the glossary a new accentuation *aêr*, but the compound *ærdæg* has none. Similarly *anmôð* and *ânpað* (should be *ânþæð*) stand side by side, while *béag* in the text becomes *beag* in the glossary. The following list of words, falsely accented in the vocabulary, might be largely increased: *bæl* (*baêl* is the form given), *bême*, *bréost*, *cigean*, *êðfynde*, *flôðblác*, *fûl*, *gehâten* (past part.), *geçýðan*. Fully one quarter of the verbs in *î* (first conj.) are given with unaccented *i* in the present (*gebidan*, etc.).

The editor uniformly accents the preterite endings of the second weak conj. (-ôde), though he leaves Grein's -ode in the text (*môdgôde*, Ex. 458, etc.). This is the way in which March accents, but the editor does not refer to March nor yet to the discrepancy between text and glossary, and appears to be quite unaware of the excellent theory Grein followed (cf. Sievers, *Beiträge*, V 66, 82, etc.)

For a list of the frequent and vexatious misprints in the glossary, such as *âfæstinan* for *âfæstnian*, *bæman* for *bærnan*, *dêof* for *dêop*, there is no space here. But some, at least, of the following errors cannot be so explained: *âbrece*n (for *âbroce*n), the same mistake occurring under *brecan* and *forbrecan*, *forgetan* figures as perf. part. of *forgitan*, *galen* is given as the infinitive, *aldor* (*vita*) is said to be a fem. of the 2 decl. gen. e, a form *ferhðloce* is given as masc., *dreoran*, *drear* (both unaccented) are given as the proper infinitive and preterite, *dreosan*, *dreas* being merely added in parenthesis, and *ben(n)*, gen. e, fem. is given with the meanings *prayer*, *entreaty*. The word means a *wound*, and is evidently mistaken for *bên(f)*, *entreaty*, which latter never has a second n; *byrnan* figures for *beornan* as infinitive to *barn* (*bearn*), *burnon*, and the Gothic causative *gabraunjan* (it should be *gabran(n)jan*) is given as cognate; a double error, since the neuter *brinnan* is wanted; *genêðian* stands for *genêðan*, and *gescy(i)dan* for *gescy(i)ldan*. Thereupon *gescy(i)ldan* is registered separately. The difference appears to be that the former means *to shield*, *guard*, and the latter *to shield*, *protect*.

The editor's manner of operating with Grein's critical apparatus may be shown by a single example: *drýmust* (Dan. 37) is a conjecture of Grein for the MS *dýrust*, *dearest*, and, according to the analogy of *gedrýmost* (Ex. 79), is from *gedrême*, *iubilans*. Prof. Hunt gives the adj. *gedrýme* in his glossary, but under the separate entry *drýmust* he refers simply to *dýre*, where we find *dýre*, *ra*, *ost* (*drýmust*). His note to the passage is no clearer; and *drýmust* is accordingly a variant of *dýroost*!

A feature of the vocabulary is the citation of Gothic cognates, but here, too, mistakes abound, one or two of which have already been mentioned: *dæljan*

(for dailjan), fader (for fadar), guþa for guþ. In the note to mōdge (Ex. 479) Goth. muns is cited. Why not mōþs? Under brim, *sea*, we find Goth. saiws, but under sæ (it should be sæ) no hint of saiws.

Some of the meanings attached to words are almost incredible. For instance, byrne(f) is rendered *trumpet*; a more honest English word could scarcely be found than burnie, *coat of mail*, and Garnett uses it in his Beowulf translation; clam(m) is rendered *clay, clamp, band*, which are apparently borrowed from Bosworth-Toller; but clām, *clay*, is quite a different word. Cringan, *to cringe, submit*, gives no hint of *sink in death*. How would the editor translate fæge crungon (Ex. 481), for even Thorpe deserts him here and says correctly, *the fated died*. Fêðe-gâst is translated *foot-guest, spirit of death*. Grein printed (Ex. 475) fêðe-gâst, but already in the glossary he gives instead fêðe-gæst, *advena pedester*; so Béow. 1977. The editor hopelessly confuses the two English words *guest* and *ghost*, for his note to the above passage gives us again fêðe-gâst, *hostile visitor, foot guest*.

It will be noticed that the foregoing list of errors stops with the letter g in the glossary. To go further would have been tedious. The word holmweall must, however, be cited, as it shows incredible handling of the finest passage in the Exodus. The meanings given are *sea-wall, dike*. The editor is evidently thinking of the other kind of sea-wall. The passage is Ex. 467, and the reference is to the wall of water which rose before the affrighted Egyptians in the Red Sea.

In fine, Prof. Hunt's Exodus and Daniel must be pronounced a carelessly edited book, and entirely unsuitable to put into the hands of students who are not sufficiently advanced to correct its mistakes.

H. W.